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THE

## BAPTIST RECORD.

OLD SERIES VOL. XXXI

JACKSON, MISSISSIPPI, MARCH 14, 1907

NEW SERIES VOL. IX. NO. 11.

If something now could be found to cure the traffickers of covetousness all would be well.

"Good enough" is always "well enough" until you can do better, then you ought by all means to **step up**.

It is said that 14,000 victims of the opium habit have been cured within a few weeks in the Malay States by the use of a plant recently discovered in Selangor.

Pessimism and discouragement know no enemy like that of cheerfulness, therefore smile and be jolly and drive the shadows from your neighbor's face and the gloom from his heart.

The world is full of books and papers of tracts and Bibles and printed sermons by the thousands, even millions, yet the day of the living preacher and call for the oral sermon is as much in vogue and demand as ever.

That is a fine paper in the Western Recorder by Dr. Detweiler on "Why I Am a Baptist." He has come a long way from the Lutherans to the Baptists, but he measured the way inch by inch and stands four square on the truth.

It is said that "the man that becomes a favorite by agreeing with everybody never becomes anything else." True enough, perhaps, but it is equally true that the man who disagrees with everybody never becomes the favorite of anybody or very helpful to any.

Who in all of the churches are like Aaron and Hur, holding up the pastor's hands, while he directs the battle against the hosts of sin and wickedness? or are they like Jannes and Jambres opposing and hindering Moses with all their meanness and might?

Without doubt one of the most difficult things of all others to accomplish is to "do unto others as we would have them do to us." Yet the grace of God is entirely sufficient to enable us to do so, if one will give heed to the promptings and yield to the impulses of the Holy Spirit.

We are coming to be somewhat skeptical as to "government ownership of public utilities." The government already owns the mails, the army and the navy. But scandalization in all of these departments is well nigh a chronic condition and the accusations of mismanagement and graft makes the air smoky with distrust.

The sequence to the denial of infant baptism as found by Dr. Detweiler was logically, conclusively and inevitably that "believers and believers only are subjects of baptism." It looks almost like a miracle sometimes how the mists are cleared away when an honest seeker after the truth goes not only to the Bible, but into that store-house of truth for his data and facts.

In Dr. Detweiler's "Why I Am a Baptist" in The Western Recorder are some real gems of truth. In speaking of the household conversions of the jailer and Crispus he says: "To imagine there were infants included is an unholy license in the things of God." Is he not right in leaving a system of doctrines built upon such a monstrous fraud?

That is a very poor sort of a Baptist indeed, a very contemptible one, who, being in the minority in the call of a pastor and acquiesces in the call, then to set to work to undermine his influence with criticisms and fault-finding and thus hinder the success of the cause and prevent the prosperity of Zion. All such Baptists need to be made over and made better. Selah!

I wonder if it is a fact that "history always repeats itself?" said a restaurant waiter the other day to an occasional patron as he was leaving. "I suppose so," replied the visitor. "Why?" Well, said the porter, "when you were here six months ago you handed me a quarter." The stranger could not afford to contradict the waiter, and the darky got his tip.

Bro. Detweiler begins his defence of "Why I Am a Baptist" by saying: "I was formerly a Pede-Baptist because of the environments, having received in childhood what is called infant baptism." What untold myriads are in similar bondage, hopelessly bound by the fictitious, though adamant chains of infant baptism? and like Samson grinding in the mills of the Philistines.

Dr. T. T. Eaton's beautiful and touching eulogy on the death of his grandchild, Alice Morton Eaton, a lovely little girl of four, in last week's Recorder, no doubt moved to deepest sympathy everyone who read it. No doubt many prayers went up from many hearts for the divine consolations for the strong man and his loved ones who have stood among the shadows at the little grave.

A great deal more than is met is made out of the case of the boy lying out all night in the snow and freezing to death because he feared a whipping if he went home. One writer gives us a long moral treatise on brutality in home discipline versus human kindness. Is it possible that these writers ever heard of even one other case like that one; one perhaps in ten hundred million?

Of one thing in the Bailey controversy in Texas we are glad. Mr. Bailey did not contend that his opponents in the Legislature who had become so since their election should vote for him for United States Senator as instructed by the primary election, but resign and run the race over again, as anti-Bailey men. In that event if they were elected he would cheerfully submit. That was honest and fair as daylight.

Carnal courage may be the product of pride or self-confidence or hot anger and is common to all men, but moral courage is of a higher order and may be found in the timid soul as well as the most humble, and that of the noblest quality. The one fears neither God nor man and dares to do wrong with all its might, while on the other hand, the other fears both God and man and dares to do right at whatever cost.

The silence of some of our religious complained of papers concerning some of the current revivals is at least significant. It is not likely, however, from any lack of interest in real religious progress, but probably rather the lack of assured reports of genuine and permanent work. There are often methods that seem to hypnotize, interest, excite and apparently to convict, but scarcely to lead up to real conversion.

"Honest in every fiber" is what is said of the mild-eyed heathen Chinese in contradistinction to the "suave and tricky Jap." There may be more of the strategic and warlike in the latter, but far more of the elements of the good citizenship is found in the former. The Jap, like the tiger, is insinuating and deceiving, but totally without conscience in appropriation, while the Chinese is friendly, assimilative and useful.

Mr. Spurgeon seems yet to have made no mistake when he broke with Dr. Clifford on the "down grade." Clifford now seems to have gone out on to the "broad gage" and if possible into the "broad way" that leads to—well, to the junk shop of impracticable, without-date and useless preachers along with Campbell, Briggs, Foster et id omne genus. Spurgeon seemed always to be heading right, but Clifford is mostly drifting wrong.

The House of Commons of British Parliament have a real quarrel with the other wing, the equasion, the lords, over the education bill. The House would free education from the church control, but the Lords prevented it. The House of Lords seems to have in the King's name a sort of veto power and can thus hold up any measure passed by the House. If Parliament had a law as our Constitution provides—a two-thirds majority over the veto—it would simplify matters very much.

Here is a striking description of Miss Jenny Washington, a niece of the "Father of His Country." One would not only not be surprised that she was such a likely person, but has only to regret that there are not more such as she in the days upon which we have fallen:

"Miss Washington is about seventeen. She has not a handsome face, but is neat in her dress, of an agreeable size and well proportioned and has an easy winning behaviour; She is not forward to begin a conversation, yet when spoken to she is extremely affable, with assuming any girlish affectation or pretending to be overcharged with wit.

Nice young lady, that.



## God's Distinction Between Ministers.

E. L. WESSON.

One of the special doctrines of the Baptists has ever been no classes, orders or ranks in the ministry; no deacons, elders, bishops, archbishops, etc. With us each minister is ordained to the full work of the ministry, and is, so far as ordination is concerned, fully authorized to do all the duties pertaining to the ministry, therefore we have but one ordination for preachers.

In this, it is safe to say, we stand on Scriptural ground. But by carefully studying the Bible and observing closely our needs, I have a growing conviction that we have not given enough attention to the special and distinctive gifts of those whom God has called to the ministry.

Until last year we have never made any effort as an organized denomination to help the called of God into their special line of work. Last year we started the Evangelistic Department of the Southern Baptist Convention, and it is to be hoped that that department may greatly assist in finding out the preachers who have evangelistic gifts and leading them into their special work.

We will certainly admit that God had the Scriptures worded just as He willed, therefore if we honor His word and recognize His own distinctions, as to the special work of ministers as indicated by His own use of words, we must study the gifts of the various preachers and help each one into his special work.

Paul recognized this and wrote: "When he ascended on high, he led captivity captive, and gave gifts unto men. And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:8, 11.

Now a study of these official words will help us. We read things about our English version of the Scriptures is that so many words are not translated, but are transferred from one language to another.

You will find by examining that that is true with the words of our text. Three out of the five words used to set forth some special work of the ministry are not translated, therefore the casual reader loses a great deal. We get nothing from an Anglicized word itself, unless we know its meaning in the language from which it was transferred. The words get nothing out of "apostle" or "prophet"; nothing from "prophet" or "evangelist"; and nothing out of "evangelist" (Greek evangelistes), except from some outside source—the words of themselves have no meaning in English. But these words translated into the English, which expresses to us what they expressed to the Greeks, give us strong points for study.

The word "apostle" means "sent of God," and the text says, "He gave some, apostles." This is, some who were sent out directly by Jesus Christ himself, and qualified as He himself saw fit for their special work. He said to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. He said to the eleven just before he went back to heaven, "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

Then after he went to heaven he called Paul and sent him out as an apostle, "one sent of God," directly sent. The apostles all got their commission directly from Christ himself by direct revelation. Paul, speaking of this fact, said, "I certify you,

brethren, that the gospel which is preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12.

Now notice what this drives us to. It drives us to the conclusion that since "apostle" means one sent of God, and since Jesus Christ himself chose and sent out the apostles; those apostles could not themselves send out others and call them apostles and thus perpetuate what is called the apostolate. Therefore, all claim to "apostolic succession" is a direct contradiction of the very meaning of the word.

Jesus Himself sent the apostles out and gave them by revelation the gospel they should preach, and had them to write down such of it as he wanted us to have, and when the last apostle died He quit revealing, and inspiring men to write the Scripture.

"So endeth the first chapter."

The next word in the text is "prophet." This word, as here used, means "A public expounder." Now the word "expound" means "to set forth the significance of; explain the points, principles, or meanings of; interpret; elucidate." Consequently we conclude that a New Testament prophet is one who is specially gifted in expounding the word of God. Dr. J. R. Graves was such an one, and there are many others, and we need them all. We need to find out these specially qualified exponents of the truth—these "prophets" of our Lord—and get them among the people. Dr. J. B. Moody and Dr. B. H. Carroll belong pre-eminently to this class. Oh, how we do need to somehow arrange to get such strong men all over the country to help us in getting hold of and seeing into the glorious doctrines of our God. Not recognizing these special callings of God as we should, we are not strengthening the great hosts of the Baptists as they need to be. We need to arrange for this prophet work just as much as we do for evangelization. It is just as important to "strengthen the stake" as it is "to lengthen the cords."

There is now inside the walls of our Zion, as never before, learned men who are continually trying to undermine the very foundations of our faith; and "if the foundations be destroyed (in the minds of our youth), what can the righteous do?" Oh, for some mighty, God-called and qualified prophets—great exponents of great truth—to go through the land, as did Paul, "strengthening the disciples."—Acts 18:23. I need their help, so do others. God has many such and it is our duty as a denomination to find them out and get them into their special work.

The next word in the text is "evangelist." This word means "one who announces good tidings." The evangelist is not an expounder in his gifts, but a message-bearer. He seems to come as from God to men with messages about salvation. He doesn't explain but little, but delivers his message, as the runner from a battle in olden times. God has called men for this special purpose, and we need to find them out and help them into their work. Such men "can draw crowds" that I cannot, just like the bringer of tidings of old, or of news today, can draw crowds. God has called them and we lose much by not using them. They can do in "my church" what I can't. Reach people that I can't reach. I need them; we all need them. But, brethren, we need to know them well before turning them loose on our people. Of all the dangerous grounds on earth this

is the worst. We ought to know our evangelists thoroughly, that we may know them to be absolutely morally pure, and perfectly sound in "the doctrines of grace." Wicked, designing men in this sphere can play havoc mighty fast. For this reason I rejoice in the evangelistic department of our S. B. C. work. God help us to so manage the work as to glorify Him as never before since the days of the apostles.

The last words of the text, "pastors and teachers," are translations and are, therefore, plain. But on this portion of the ministry rests onerous duties of the churches of Christ. Often these must work through heat and cold and see but little results. These must build houses, provide the finances for the prophet and the evangelist, collect the mission funds, "admonish, exhort, rebuke, with all long-suffering and doctrine" in cold and heat. But, my brethren, God called us to this work. He gave us the gifts we have. It is to us that He says, "Feed my sheep." It is to us that He says, "Teaching them to observe all things whatsoever I have commanded you."

It is ours to bear the burden of both heat and cold, and see the beloved flock of our Lord devastated by disease and death, and sin; but let us realize that our sphere is God-given and never be jealous of anybody, but "give to God our very best," knowing that He sees us day by day. Some day God's servants all shall meet To lay their work at Jesus' feet.

Apostles, prophets, evangelists, With special calls and special gifts, Then pastors, teachers, laymen, all; The learned, the weak, the great, the small, Shall see the beauties of His face And shout "we're sinners saved by grace." Then, not for special gifts he'll bless, But for true love and faithfulness. And he who has most faithful been Shall get the sweetest welcome in. Be faithful, then, and ne'er complain Your cross shall prove your greatest gain.

## Is a Man a Free Moral Agent?

ELD. W. T. STEGALL, Pontotoc, Miss.

In Gal. 5:1, we have these words: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This means that the people to whom Paul was writing were in a state of bondage before they had received their freedom. Man cannot be free and in a state of bondage at the same time. In John 8:34 to 44, the Lord Jesus Himself says, "Verily, verily, I say unto you, every one that committeth sin is the bondservant of sin, and the bondservant abideth not in the house forever; the son abideth forever. If, therefore, the son shall make you free, ye shall be free indeed. Ye do the works of your father. They said unto him, we were not born of fornication; we have one Father even God. Jesus said unto them, 'If God were your Father, ye would love me. Why do ye not understand my speech? Because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father it is your will to do.' Also in 1st John, 3:8, 'He that doeth sin is of the devil.' Again, Paul, in writing to the Church at Rome in Rom. 6:17, 18, says, 'But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and, being made free from sin, ye became servants of righteousness.' And again in Eph. 2:1-4, 'And you did He make alive, when ye were dead through

your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature the children of wrath, even as the rest.' David also in the 51st Psalm says, 'Behold, I was brought forth in iniquity, and in sin did my mother conceive me.' Christ, through the Prophet, Isaiah, Isa. 61:1, also said, 'The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' See also Luke 4:18 and Isaiah 42:1. To say, then, that man, in an unregenerate state, is a free moral agent, would be to deny the Scriptures. And yet man is free in the sense that God does not hinder him from doing right, neither forces him to do wrong. 'Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, and He Himself tempteth no man; but each man is tempted when he is drawn away by his own lust, and enticed. Then the lust, when it is full grown, bringeth forth death.' Jas. 1:13-16. Man is also free in the sense that he has liberty to do as he pleases, but in a state of menial bondage in that he, from his very nature and make-up, always pleases to do evil. The Scriptures also teach that man, by nature, is not moral, but on the other hand, that his 'heart is deceitful above all things, and it is exceedingly corrupt.' Jer. 17:9. See also Rom. 3:9-18. Man's will and desires, in a state of nature, are totally depraved, exceedingly sinful, leading him downward and away from God, as clearly proven by the Scriptures quoted above, hence a free evil agent or bondservant of the devil. 'And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of His heart was only evil continually.' Gen. 6:5. 'From within, out of the heart of men evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness—all these evil things proceed from within, and defile the man.' Mark 7:21. 'Ye offspring of vipers, how can ye, being evil, speak good things?' Math. 12:34.

(To Be Continued.)

Our evangelists seem to be in favor with the Lord. The meetings at Columbus, including those at both churches, lasted more than a month. Bro. Solomon began the work with the Southeast church, laboring several days before Bro. Bamber joined him. At the close of these meetings, a series of services opened at the First church. Bro. Solomon did some work in the meetings at the First church, and went on to Blue Mountain, leaving Brethren Bamber and Reynolds to carry on the work. The work at the First church closed on the 17th inst. There were 145 accessions to the First church. We are not advised as to the number of additions at the Southeast church. At this writing, Bro. Solomon is in a meeting at Blue Mountain, and not well. Brethren Bamber and Reynolds are at Shelby. We understand that all three will unite in a meeting at Clarksdale, when the ones on hand shall close.

## The Nutcracking Corner.

This corner bids fair to be interesting. The following is from a good brother preacher who reads and thinks. He says:

"If the difference between Baptists and Methodists, as given by you in the last Record, be true, is Dr. E. C. Dargan, of our Seminary, a Baptist or a Methodist? Here is what Dr. Dargan says in 'The Doctrines of Our Faith,' page 147, 'If man is saved, he must have a hand in the work.' On page 149 he gives the method of man's work in his salvation, and says that it consists of repentance, faith and perseverance. On page 152 he says, 'Men continue to make the mistake of stopping with repentance and faith, as if that completed all that man has to do in order to be saved; and in a sense that is true, provided that repentance and faith be continued.'"

You say, 'All real believers in Christ as Savior are, from the date of their faith, absolutely, unconditionally and eternally saved and secure.'"

If you represent the Baptist position, whose position does Dr. Dargan represent? Are your positions the same? Please crack this nut for me and oblige."

Permit this statement, please, right now: It is not the purpose of The Nut Cracking Corner to become a corner for censorship, nor a Book Review department, but it can crack the nut thrown over by this brother.

The statement of "nut cracker," quoted by the brother, is unquestionably Baptist. It has ever been the teaching of Baptists that salvation is by grace, through faith; and that not of self because it is the gift of God. Not of works lest any man should boast. Basing their faith on the infallible, unchanging words of Jesus Christ, in which He says, 'Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation; but is passed from death unto life.'—John 5:24. Baptists have always taught that saving faith is the committing of the soul into the hands of God, the Father, through Jesus Christ, and that this done, the soul is forever and forever saved. Read John 3:16; 6:40, 47; Acts 13:39; 2 Tim. 1:12; Col. 3:3; and John 10:27-30. Space forbids quoting at length, but I cannot afford not to give just here the words of Dr. J. R. Graves, who was, in his day, the Baptist of Baptists in doctrine. He wrote in Old Landmarkism, pages 243 and 244, 'If you are preaching the grace of God, as the ground of salvation, can you not find a place to show that it is a sure ground? Because not our works, but faith in Christ alone that introduces and keeps us in this grace; therefore, it is of faith that it might be by grace, so that the promise of salvation, 'might be sure to all the seed.' If there was the least contingency affecting our salvation, it could not be sure to us." By grace are ye saved, through faith, "it must rest either upon all grace or upon all works. If it is of grace alone, then must our salvation be sure, because the lack of works will not affect it." Paul felt this great truth when he wrote, 'Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying 'Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to

whom the Lord will not impute sin.' Rom. 4:4-8.

It is not my province to pass on what Dr. D. is, but it must be clear to all that the statements quoted by the querist differ materially from this position. If I know what Baptists believe on this point, they do believe that the faith that receives salvation is a committing of the soul to God, through Christ once and forever. That, in believing they are made the children of God, and are ever after treated by Him as His children and kept by His power. To me, personally, any other doctrine would be nothing short of hell begun on earth, for I know my weakness and sinfulness. Perseverance is not a work for salvation, but the result of the Divine nature implanted in the believer.—2 Peter 1:4; 1 John 3:9. We believe to the saving of the soul. Heb. 10:39. In believing we receive the END of our faith, "even the salvation of the soul." 1 Peter 1:9.

## Mississippi to the Front.

Several years ago Mississippi made a larger relative increase in her gifts for foreign missions than any of her sister States. But for the past year or two other States have been surpassing her in this great work of the Master. We hope for a decided gain this year. We give below a list of the churches which made the largest contributions last year, as shown by the minutes of the State Convention:

Hattiesburg, First.....	\$851.95
Jackson, First.....	848.95
Clinton.....	520.31
Water Valley.....	427.65
Brookhaven.....	414.33
Meridian.....	373.35
Crystal Springs.....	305.60
Hattiesburg (Columbia St.).....	300.69

Besides these there were thirty-seven other churches which gave each \$100 or more. From the above we see that out of the 1,336 churches in Mississippi, only three gave an amount equal to the salary of a missionary and forty-two others gave enough (or more) to pay the salary of a native preacher in foreign lands. We know of one brother in Mississippi who has agreed to give this year the salary of a missionary and we hope that he will not long stand alone. Several churches in the State can go to the \$1,000 mark, a number can go to the salary of a missionary (\$500 to \$600) and a hundred or more can go to \$100, enough to pay the salary of a native preacher in China for a year.

Brethren, the fields are white; the laborers at the front plead for reinforcements to carry the word of salvation to perishing millions now ready to receive it. God has blessed us with the means. Young men and women beg to be sent out. Our Board longs to close the convention year out of debt, so as to go forward. God is calling to us. His Spirit is working among us: Shall we obey or turn away, saying, "Go, Spirit, go thy way, some more convenient day on thee I'll call!" Let us make the next seven weeks the most glorious ever known among us. Let every pastor and every church plan largely, liberally and lovingly for the Lord.

R. J. WILLINGHAM,

Richmond, Va., March 5, 1907.



# The Baptist Record,

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## Unscriptural Cults.

The career of the leader of a very notable cult, and its end, on last Saturday morning, when John Alexander Dowie breathed his last, was, to be sure, a remarkable man, and in nothing was he more so than in his ability to gull, unintentionally, we grant, an ever-ready public. The writer and his associates who said the people love to be gulled spoke a great truth, though it is to the discredit of a majority of the inhabitants of the earth. No new cult, however shallow, unreasonable and unscriptural, will wait for followers. Dowism, Christian Science, Spiritualism, Fortune Telling and Mind Reading, all have strong followings. If all these things, and dozens of others, which might be named, were hand-maidens to Christianity, there would be a semblance of justification for their existence and propagation. But, as a matter of fact, while every one of these cults runs in the name of Christianity, its genius and tendency is really to supplant Christianity. The question then arises, Why do these spurious religions receive the approval, alliance and patronage of Christianity? Only because of the popularity of Christianity. Any of these cults could more consistently assume an opposing attitude towards Christianity. But such a course would be against their proper "very" "ism" in this country, and as a result of Christianity, and most of them as Christianity itself. But the misguided and misguided enthusiast has run his course, and it is not probable that Mr. Dowie's successor will be able to sustain the Dowie movement. He was a Scotchman, and was educated in Edinburgh, his native city, but was sadly wanting in that conservative and stable element so characteristic of the Scotchman. He was nearly sixty years old, but had done a great deal more harm than the average man of three-

## THE BAPTIST RECORD.

March 14, 1907.

score years. He, had through his wildcat schemes wronged hundreds of thousands of people. In 1888 he landed in San Francisco practically without money, but by 1892 he was able to begin his buildings and to give a new impetus to his vagaries.

The most foolish and unscriptural of all modern cults is Christian Science. There could not have been thrown together two words that would have made larger claims than this association, and yet the two lightest words of the language would have fully expressed all that is in this cult. The thing known as "Christian Science" is in no sense Christian. It is not only un-Christian, it is anti-Christian. There is nothing in it that entitles it to be spoken of as scientific. Its promoters and advocates can not give a clear, intelligent definition of it. Each advocate has his own conception of the thing, and undertakes to define it accordingly. It is a strangely intangible, nebulous thing, and it would not be true to its chameleon-like nature if it did not continue changing.

And, as Milton would put it: "They changed their minds. Flew off, and into strange vagaries fell."

Mrs. Eddy, the originator and promoter of this occult nebulosity, seems to have fallen upon rough seas of late. She and her children have become involved in litigation. Whenever God sees fit in his infinite wisdom to remove from the arena of human activities all that is "matter" of Mrs. Eddy, we are inclined to think that the world will be better off.

Oh! that men would cease to originate and propagate isms that fly off at tangents from "the way, the truth and the life," and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Truly, it is soul-rest and soul-peace which humanity needs and craves. But, if these multitudinous, foolish cults must in the providence of God exist, let us be wise and use them as a means of getting closer and keeping closer to the Light of the world.

## The Morrison Memorial Building.

Robert Morrison was born at Morpeth, Southumberland, England, on January 5, 1782, and died in Canton, China, August 1, 1834, being 52 years old. He did a large amount of literary work. Among other things he was translator to the East India Company's factory in Canton. Dr. Milne was a valuable assistant to him in many of his works.

It is proposed to erect a building to bear the above name. It is also proposed that the building be located in Canton, China. All Protestant denominations operating in China have united in the contemplated structure, which is to cost \$200,000, and to be operated by the Young Men's Christian Association. At a meeting held in Canton, China, on July 1, 1906, subscriptions amounting to \$7,000 were made. Next September the 7th will be one hundred years since Robert Morrison landed on Chinese soil. He was the pioneer missionary to China. The movement to erect such a memorial to the memory of such a man strikes us as being in every way fitting and worthy. If any of our readers feel sufficiently interested in the enterprise to put some money into it, remit to Mr. F. B. Schenck, Treasurer International Committee of Young Men's Christian Associations, 3 West Twenty-ninth street, New York City.

We hear that the church at Ripley is well pleased with Pastor Epting, and that the work is moving off nicely under his pastoral leadership.

New Albany Baptist church has just purchased a new organ, and is contemplating putting an addition to the church house to meet the needs of the Sunday school.

The Conference for Education in the South has been appointed to meet at Pinehurst, N. C., on Tuesday, April 9th, continuing till Thursday, the 11th, inclusive.

Rev. T. A. J. Beasley is spending the spring term in the Seminary. He is greatly missed all over the north end of the State. But he will come back better fitted for his great work.

Byhalia, Miss., is still without a pastor. They need a good man. They are a noble people. Let some pastor, who knows of a suitable man for the work, write to Mr. R. J. Howard or Mr. James Tucker, Byhalia, Miss.

Rev. J. L. Walker, late of Blue Mountain, now of Wewoka, I. T., was very cordially received on his new field, and is impressed that the outlook is full of promise, five having united with the church since he went there.

Rev. W. Y. Quisenberry, Alexandria, La., sailed from San Francisco, March 8th, on the "Mongolia." He will represent the Foreign Mission Board at the great Centennial Conference in Shanghai. He is Vice President of the Board for Louisiana.

Bro. W. B. Holcomb, of Quitman, had a stroke of paralysis in his right side above his waist. He is able to use his tongue a little. He had been sick, but was about over it and at six o'clock on the morning of the 5th the stroke came.

Bro. Reuben Brown says that Pontotoc Baptist church is the banner church and R. A. Cooper the pastor. The fact is, Bro. Cooper and Pontotoc church really married when they went together, therefore they keep up the "moneymoon" and God blesses them. We need more such weddings and wedded life all over the land.

We understand that arrangements are being made for our Sunday school missionary, J. E. Byrd, to attend the World's Fifth Sunday school Convention in Rome, Italy, next May. Our convention board has granted him a leave of absence. The trip will be expensive. If any one wishes to know how he could aid Bro. Byrd in making the trip, and at the same time help himself or herself, write L. P. Leavell, Oxford, Miss.

Rev. C. L. Wilson has accepted the care of the Iuka Baptist church for another year. He began his second year's work as pastor March first. Iuka is one of the most important pastorates in North Mississippi, and it is a pleasure to know that Bro. Wilson is succeeding so well there. He has some noble helpers, and they are Baptist to the heart. No young man ever had a more devoted helper in all his work than is Mrs. Wilson. They had most excellent services March the third, good Sunday school and good congregations; and a splendid meeting of the Ladies' Aid Society on Monday following. Sister G. W. Dudley, the President is a devoted Christian, and a gifted leader.

March 14, 1907.

## NEWS IN THE CIRCLE.

Martin Ball.

Dr. William E. Hatcher, of Richmond, Va., will deliver three lectures during the month of April in Colgate University. A feast of good things awaits that faculty and student body.

The Baptist Argus, last week, contained splendid reports of the Sunday School Board lectures. The lecture by Rev. B. W. Spillman on Baptists in Sunday-school History is especially fine.

The Ruggles' Street Church, of Boston, of which Dr. A. C. Dixon was pastor, has called Dr. Charles E. Earle, Lawrence, Mass. The call was telephoned and he accepted in twenty minutes.

A cablegram from Kingston, Jamaica, sent by Thomas D. Osborne, of Louisville, Ky., states: "Five Baptist churches with all other brick buildings in ruins. Dr. Pratt, leading pastor, in hospital; both legs dislocated." San Francisco trouble repeated.

State Evangelist E. B. Farrar, of Kentucky, has just closed a great meeting at Middlesboro, Ky. Seventy added by baptism and a large church debt wiped out.

The Sunday-school Board agreed to support a lecture course in the Seminary at Louisville for three years. It was renewed for three more, and now renews its promise for three more years. Much good is being accomplished by these lectures. They are highly appreciated by all the students.

The Baptist churches in Memphis have received more than 500 members from the Cates' meeting. Dr. A. U. Boone says: "From many points of view, it has indeed been a great meeting."

Rev. J. W. Sturdivant, of Millersburg, Ky., has resigned to accept the pressing call extended by the Carrollton church, same State.

Rev. J. R. Doan, pastor of West End church, Petersburg, Va., accepts the pastorate at Henderson, N. C. Bro. Doan did splendid work in Petersburg and his departure is regretted by all.

The B. Y. P. U. A. meets this year in Spokane, Washington. It is far away in an untried region, but the field is ripe, and it is hoped that each Union will send a messenger.

The Baptist young people of Alabama are to have a Baptist Encampment at East Lake, Birmingham, June 5 to 10. It is thought that the ideal place, and the favorable time, with a splendid program will bring success.

Rev. A. Lichtenstein, a converted Jewish Baptist preacher, of St. Louis, Mo., has been delighting large audiences in Montgomery, Ala. He is working in the interest of the Jews and supports two Jewish missions in St. Louis.

Dr. E. C. Dargan, of the Theological Seminary, Louisville, Ky., accepts the pastorate of the First Baptist church, Macon, Ga. Dr. Dargan has been in Louisville about fifteen years and is one of the most efficient and popular teachers in the seminary.

## THE BAPTIST RECORD.

5

## First Rule of Health

Ask your doctor, "What is the first great rule of health?" Nine doctors out of ten will quickly reply, "Keep the bowels regular." While you are about it, ask him another question, "What do you think of Ayer's Pills for constipation?" We are willing to trust him. Are you? We have no secrets! We publish the formula of all our preparations. J. C. Ayer & Co., Lowell, Mass.

The Theological Seminary at Louisville, Ky., has engaged the services of Mr. George A. Fisher to instruct the students in evangelistic singing and the management of church choirs. Some light dawning now.

Dr. W. J. McGlothlin, of the Seminary, has been engaged to teach church history in the University of Chicago during the summer quarter. He will serve as University preacher two Sundays of that time.

Rev. S. P. Martin resigns at Shepherds-ville, Ky., to accept the Franklin Street church, Louisville. A few years ago this church ordained Bro. Martin to the ministry.

Rev. G. A. McPherson, of Yonkers, N. Y., has been called to the First church, Owensboro, Ky. Bro. McPherson has had charge of the organized evangelistic work of New York city for five years. He begins his work at Owensboro with a meeting.

Rev. P. A. Jessup resigns his work at Tifton, Ga., to become general missionary under the State Board. Mt. Vernon, Ga., will be his future home.

The First church, Knoxville, Tenn., has called Rev. W. J. E. Cox, of Mobile, Ala. It is thought he will accept.

Rev. A. L. Bray has resigned the church at Mifflin, Tenn. He is Moderator of the Unity Association. He goes to Decaturville, Tenn., as pastor.

Rev. William A. Rogers, of Pontotoc, died of pneumonia March 7. Bro. Rogers was a faithful preacher of the gospel for 25 years. He was a Confederate soldier, serving through the war in Bradford's battery. We extend sympathy to the bereaved ones.

Rev. C. F. D. Arnold has closed his work at Osborn, Mo., and enters the pastorate at Mt. Vernon, same State.

Rev. D. J. Evans, one of the professors at William Jewell College, has accepted the pastorate at Polo, Mo.

The church at Enterprise, Mo., has called Rev. H. Goodin. He weighs 240 pounds and is 27 years of age. He is genial and happy in disposition, capable and efficient in preaching and pastoral work.

Rev. M. J. Hoover, of Alexandria, will preach the bachelorette sermon at Keachie Female Baptist College at the approaching commencement in June.

Evangelist W. H. Sledge, of the Home Board, will assist Bro. Brengle, of the St. Charles Avenue church, New Orleans, in a series of meetings at an early date.

Rev. J. P. Gilliam, of Hico, Tex., has been elected General Missionary by the State Board of Texas. He begins work at once.

Dr. Luther Little, pastor of the First church, Galveston, Tex., is conducting a

i put MACBETH—my name—on every lamp-chimney I make.

If I did not make as good chimneys as I do—and did not have the confidence in them that I have—I would send them out as most other makers do—unmarked.

My Index tells of lamps and their chimneys, fully and interestingly. Let me send it to you—it's free.

Address, MACBETH, Pittsburgh.

## Cancer has the Confidence of the People.

A record of successful cures of people from every part of the Union and in every situation about the body contained in a valuable free book, which will be sent to those interested. Write today. Address Dr. L. T. Leach Co., Box 462 A, Dallas, Tex.

remarkable meeting at Bay City, Tex. Large numbers have been saved and the meeting continues unabated. Dr. Little is a Mississippian.

Evangelist Raleigh Wright, of the Home Board, began work in Mobile the first Sunday in March. It is hoped, that the entire city will be moved.

Rev. T. J. Shipman, of Roanoke, Va., has been called and accepted the care of the First church, Meridian. Dr. Shipman will begin work April 1. Fortunate church, and blessed pastor.

Evangelist George C. Cates is now in Union City, Tenn., in a great meeting. Within a week's time there have been thirty accessions to the churches.

The B. Y. P. U. of Tennessee, is arranging a program for the Encampment at Estill Springs in July. What are we doing in Mississippi?

It is stated that there were nearly 400,000 more Roman Catholics in Great Britain thirty years ago than now. Guess they have come to America.

Rev. W. B. Herndon has resigned the care of the Second church, Bonham, Tex., and moved to Denison. It is not stated what his plans are. So efficient a workman will not be idle long.

Sumner Avenue church, Brooklyn, N. Y., has just closed a great meeting. One hundred baptisms. Dr. R. M. Green was assisted by Evangelist J. A. Davis. The church was greatly revived. The North is warming up.

Many a good pastor has failed because the devil had such an efficient helper among the active forces of the church. Sometimes it is a headstrong and contrary deacon and not infrequently it turns out to be "rule or ruin" woman. In either case the result is the same. The pastor proposes and is opposed and hindered; he betakes himself to the grace of enduring hardness as a good soldier for a time, but his work is well-nigh done.



## A Call to Service.

To the Baptist Laymen of the South.

Dear Brethren: Permit me to present for your thoughtful consideration a matter which I believe was born of the Holy Spirit in answer to prayer, and which has the possibility and promise of the early fulfillment of the great commission. In connection with the commemorative exercise of the centennial Hay Stack Prayer Meeting held in New York city in November last, a call to prayer for the consideration of the great question of foreign missions was issued by some leading Christian laymen. This meeting for prayer took place on November 15, the day following the centennial exercises, and was marked with the manifest presence and power of the Holy Spirit.

The conviction of those attending this meeting was expressed in the resolutions adopted, setting forth the strong belief that the time had arrived when men calling themselves Christians, if worthy of the name, should give to the great subject of the evangelization of the world the same thought, concentration of effort, and generous offerings, as has been, and is being, and in this country to-day along commercial and financial lines, resulting in that marvelous success, which has been as great a surprise to the people of this country as it is to the outside world. This expression of conviction took practical shape in the formation of an organization styled the Laymen's Missionary Movement.

The definite purpose of this movement is not the establishing of another Missionary Board, the appointing of Missionaries, or the solicitation of funds beyond those needed for its own incidental expenses, but, on the contrary, its sole object is, in co-operation with existing organizations, to stimulate the thought and activity of Christian laymen to more thorough consecration of their time, talent, and material things, all the gifts of bountiful Providence, to the evangelization of the world. In other words, the application of practical business ideas and methods to a religious, but equally practical, question, as that in which we are engaged in our daily pursuits.

Is it not true that owing to the demands of business upon our time and thought during these past years of commercial and financial expansion, we have been content, as laymen, very largely to satisfy our consciences by giving a stipend of our income to the cause of foreign missions, leaving the burden and responsibility for the planning and carrying on of the work to the women, the pastors, and the Boards with their secretaries. If this be not so, how are we to account for the absence of our business men, with but few exceptions, from our annual gatherings, especially that of the Southern Baptist Convention?

The aim of the Laymen's Missionary Movement is to bring about a radical change in this respect, by laying upon the hearts and conscience of Christian men their responsibility for an equal share, with others, in the active work of carrying out the great commission.

During the past few years, as God has in a marvelous way opened up the entire non-Christian world to the Gospel, there has been born deep in the hearts of some of His people the conviction that the door of opportunity has been opened for the literal carrying out of the great commission, and as a result the evangelization of the world, and that within a generation.

The Lord has done His part in breaking

down every barrier, and preparing a highway along which His people can enter in and possess the land, if they will. Does the thought of the evangelization of the world in a generation seem visionary or savoring too much of presumption?

Before deciding this question, my brother, ponder it well, as you do the many recurring business propositions which demand a decision at your hands, and at the same time remembering the Master's last command, ask Him, upon your knees, for the answer.

But is the proposition, in itself, an impractical one? Already the United Presbyterian Church, a denomination, perhaps second only to the Moravians in their zeal and liberality to the foreign mission cause, has seen the vision, and is preparing, in the fear of God, to discharge its duty in this particular. And what does it regard its measure of responsibility for the giving of the Gospel to the world?

This, that as a denomination they must have on the foreign field not less than one missionary for every twenty-five thousand of population in those sections where their missions are located. Only recently there met in Omaha, Neb., a gathering of Presbyterian laymen for the consideration of foreign missions.

That large body of Christian men of the West, accustomed to undertake great enterprises and carry them to successful conclusions, also saw the vision and resolved as follows: That it is the judgment of the convention that the number of human beings for whose evangelization the Presbyterian Church is responsible is apparently 100,000,000, distributed as follows:

Mexico, 2,500,000; Central America, 500,000; South America, 10,000,000; Japan, 4,000,000; Korea, 6,000,000; China, 40,000,000; Siam, Laos, etc., 5,000,000; Turkey, 2,000,000; Africa, 5,000,000; Philippines, 2,000,000. In the opinion of the convention, American foreign missionaries should be increased as soon as possible to 4,000, one for each 25,000 unevangelized persons in non-Christian lands, and it is estimated that it will cost this Presbyterian convention not less than \$6,000,000 a year to carry out the program.

This God-given thought and determination has only to take root in the hearts and convictions of other Christian denominations, including our own, to make real the highest ideal which has animated the hearts of Christians since the time of the Apostle Paul.

What is necessary for its accomplishment? Simply a quadrupling of the number of missionaries now in service, and the increase of the contributions to the same extent, for their support. Is this an impossibility? Surely not, if viewed from the standpoint of the material blessings God is showering upon this country, and especially upon our own Southland. The Laymen's Missionary Movement is based on a thorough belief in the reasonableness and practicability of this idea, and has it as its basal thought in its line of work. These are tersely set forth as follows:

(1) To project a campaign of education among laymen, to be conducted under the direction of the various boards.

(2) To devise a comprehensive plan (in conjunction with the several board secretaries), looking toward the evangelization of the world in this generation, and

(3) To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission fields and

report their findings to the churches at home.

And these are already being put into active operation.

The officers of the organization are Honorable Samuel B. Capen, of Boston, Chairman, and Mr. J. Campbell White, of Pittsburgh, Secretary.

Mr. Capen is President of the American Board of Commissioners of Foreign Missions (The Congregational Board) and Mr. White, the Secretary of the Foreign Mission Board of the United Presbyterian Church, but temporarily released by it to serve in this capacity.

Already the purposes of this movement have been presented to the Christian laymen of Philadelphia and New York at large dinner gatherings, and in both places have been received with much enthusiasm, and promises of hearty co-operation. Similar meetings in other cities in this country are being planned for, as also in England, assurances having been already been received from Christian laymen there of their desire to participate in this great forward movement.

Some of the representatives to visit the foreign fields for the purpose of reporting on the work through actual contact with it, have already started on their mission, while others will follow during the next few months. At the Fourteenth Annual Conference of the Foreign Mission Boards of the United States and Canada held in Philadelphia in January last, this Laymen's Missionary Movement was heartily and unanimously endorsed in the following paragraph in the series of resolutions adopted by it:

"We recognize this movement as providential, having been born of prayer and of the spirit. In its spontaneity and timeliness it gives evidence of the hand of God, and we are profoundly convinced that this is but another step in advance toward the completion of His Great purpose in the redemption of the world.

Now the important, far-reaching question for us, as Southern Baptist laymen to decide are these: (1) How far shall we join in this movement which has received already the seal of God's approval, and thus share in the blessings which are to follow its efforts? (2) What is the measure of our responsibility, and how shall we meet it? (3) What are we called upon to do now?

If I may be permitted to answer these questions, I would do so, reversing the order somewhat, as follows:

1.) That by individually increasing our contributions, and using our influence upon the membership of our churches to do the same, to resolve, God helping us, there shall be paid into the treasury of the Foreign Mission Board by April 30 next, the full four hundred thousand dollars required by it to meet the obligations of this year, and which were contracted by instruction of the Convention.

(2) That we will take it under prayerful consideration whether the measure of our responsibility towards the evangelization of non-Christian lands for our next convention year can be fairly met, with an income to the Board of no less than one-half million dollars.

(3) That we will endeavor, by the help of God, so to plan our business affairs as to attend the meeting of the Convention in Richmond on May 16 next, and there help to decide the above important question.

(4) To come to the Convention prepared, if God should open the way, to meet in con-

ference as Christian laymen for the consideration of our individual responsibility for the evangelization of the world in this generation.

(5) To ask myself the question in God, through His Spirit, calling me to visit the mission fields during this year, or, if not me, is He saying to me, help with your means to send some of the brethren who can go, and ought to go, but are prevented by lack of the necessary funds from doing so?

The motto expressive of the purpose of the Laymen's Missionary Movement as suggested by Mr. Capen in his address at Philadelphia was:

"We can do it, if we will."

"We can do it, and we will."

May something of this spirit animate us as Southern Baptist Laymen as we consider the responsibility for our share in the world's evangelization.

Fraternally yours,

JOSHUA LEVERING.

Baltimore, March 1st, 1907.

## The Columbus Revival.

We have just closed the greatest revival of religion in the history of Columbus. The State Evangelists were with us. Bro. Solomon conducted a very successful meeting at the South East Church with Bro. Chandler—eighteen accessions. He was also in the meeting at the First Church a few days, preaching several times and rendering valuable assistance in other ways. He is an evangelist of remarkable power, and I trust we can keep him in this work.

Bro. Reynolds conducted the music. He is not only a fine singer, but a first-class man in every respect and a splendid personal worker. He will be a blessing to your church.

Bro. Bamber did most of the preaching. There was no preparation made for the meeting. We voted on Thursday night to begin on the following Sunday. The voting was done rather reluctantly; but a few of us were in earnest. Before the meeting closed most of us got in earnest and God gave us the victory. There were 144 accessions to the First Church—more than 100 of them for baptism—and scores went to other churches. But the greatest result, perhaps, was the revival among the church members. I have never seen a church so earnest and happy as is ours. A prominent business man said: "You talk with some of these other church members and they are cold and indifferent; but a Baptist will sit down and talk religion with you half an hour."

On account of the quarantine against the measles we were unable to do much at the college; but Brethren Bamber and Reynolds have been invited to return and conduct a meeting in the college during the first week in April. If you have an unsaved daughter or friend in this institution, pray God that she might be reached in that meeting, then write her that you are praying for her conversion.

Most of the people in the State know what a treasure we have in Bro. Solomon. Now, please let me introduce to you Bro. Bamber. I knew him before his conversion and missed the opportunity of leading him to Christ. As soon as he was converted he went to preaching, and without the aid of college or seminary training, without the encouragement of the churches or the brethren, God has made him a pure and noble man and a Holy Ghost preacher, which means a preacher of marvelous

power. Our people are unanimous in their opinion that he is the greatest preacher who has ever visited Columbus.

Having known him six or seven years as a wild boy, and now as the mighty preacher of righteousness that he is, I put my face in the dust and beg Almighty God to forgive my indifferent and unprofitable life. I owe much to many men, but no one who has ever touched my life has so thrilled me as this young man, whom God has raised up to be a great blessing to our State and to our nation. Yours for Christ's Sake,

W. A. HEWITT.

Columbus, Miss.

## Signs of Promise.

February of this year shows a decided gain over February of 1906 in receipts, but mainly in Foreign Missions. The increase in this fund was nearly one hundred per cent., but the fall off in Home Missions was nearly twenty-five per cent. The Hernando saints lost heavily in some of the best givers, entailing a small loss in Foreign Missions, from this good church. Duck Hill cheers the heart of a mission-loving pastor by an increase, while Brandon reaches out to a fifty per cent. increase and "everybody happy" over the result. Did you ever see anybody happy over a failure in a mission offering? How many times I read the word after an unusual collection and am inclined to think this experience is never the feeling of a church that deliberately turns its back on this command of our Lord and refuses to evangelize. Think of what it is to be happy in any other act of obedience and do not deny yourself the great blessing promised by Him who said, "All power in heaven and earth is given to me, therefore go ye into all the world, disciple all nations, and lo! I am with you all the days." What majestic sweep in that first "all" when power is claimed as His own by the Son of God reaching not only among the angels and heavenly hosts, who cast their crowns at his feet, but reaching down to earth and asserting an equal supremacy here, though he be absent in the flesh; he wants his people to feel that He has not abandoned the thought of world-wide rule, and to bring all nations under His authority so that to Him every knee shall bow and every tongue shall confess is on His heart and to be the work of His redeemed ones who, as a fitting reward, are promised His presence through all the days. Now and then this piling up of thought is seen in the Scriptures as though words were impotent to convey all that is in the mind of our Lord and surely there never was assembled so glorious a company of words as marks the great commission, in which we have our marching orders. At Verona \$50,000 were counted as the offering for State Missions; Bogue Chitto, of Bogue Chitto Association, sends \$21 as offering to Foreign Missions. Two months now remain until the books for this year in Foreign Missions and Home Missions close. The church that has once a month meetings and that has not caught the step with our Lord, will have two meetings before that time. Brother Pastor, do not let the meetings pass without giving your people an opportunity to obey our Lord. If the pastor anywhere should forget, or for any reason fail to give this opportunity, let me plead with my brethren and sisters who love our Lord and want to see His kingdom come, do something that shall prove your sympathy and interest in this great work. The church that has twice-a-

month preaching will have only four meetings before the books shall close, and two at least of these will be needed for the collection and gleaming which ought to follow. The church that has full time service will have nine meetings before the close, and at least four of these should be used in collection and gleaming.

There is no time to lose. "What thy hands find to do, do with thy might."

A. V. ROWE.

## "The Habit of True Piety."

In the Baptist Advance Bro. A. H. Autry of Hope, Ark., gives us a fine article on the above subject, which I wish to commend and amend.

In this, he gives us the following weekly program for reading, which will cultivate piety:

Monday—Poetical Books.

Tuesday—Epistles.

Wednesday—Pentateuch.

Thursday—Gospels.

Friday—Historical Books.

Saturday—Acts.

Now let me suggest another. If you will turn to 1 Tim. 3:16, you will find Paul saying "Great is the mystery of piety." From what follows in the same verse I deduce the following table, which will help to cultivate piety, if we will study the references:

Monday—Jesus, His incarnation. John 1:14; 1 John 1:2; Phil. 2:6-8; Heb. 2:16-18.

Tuesday—Jesus, His justification. Math. 3:16; John 1:32-34; John 15:26; John 16:13-15; Math. 5:17-20; Rom. 10:3,4; Rom. 3:21,22; Rom. 5:6-11.

Wednesday—Jesus, His inspiration. Math. 28:2; Luke 2:13; 1 Peter 1:12.

Thursday—Jesus, His proclamation. Acts 9:15; Acts 13:46-48; Gal. 2:8; Eph. 3:5,6; Col. 1:23.

Friday—Jesus, His salvation. Acts 16:30,31; Acts 10:43; Acts 2:38; John 3:16; John 3:36; John 5:24; 1 John 5:10-12.

Saturday—Jesus, His elevation. Luke 24:61; Acts 1:9.

W. Alex. Jordan.

Amory, Miss., Feb. 26, 1907.

## New Roads, La.

The Lord is still blessing our labors on this very difficult field, received four new members and have two new church houses well under way; have finished one house and the new chapel organ has come. We have bought nice corner lot centrally located for our New Roads church at a cost of four hundred dollars. We are soliciting funds now to build us a house of worship at New Roads. The Spirit is among the people of God in many places, as it is evidenced by this \$14 received from Brethren W. W. and G. H. Boyles and the \$5 which comes from Bro. W. F. Dunaway and family, and you know that Oloh church is never satisfied unless she shares an interest in every good work. Her contribution to this needy place is \$10 and \$5.75 of this amount is due to the consecrated efforts of the Woman's Union.

Will not other churches and unions do likewise and share in the glorious work winning this lost country to God and his Christ? We bow our heads in profound gratitude to God for these liberal offerings to this work. We thank you all so much.

J. J. JUSTICE.



# WHY PAY RENT WHEN YOU CAN OWN A HOME FOR THE SAME MONEY?

## Reliability

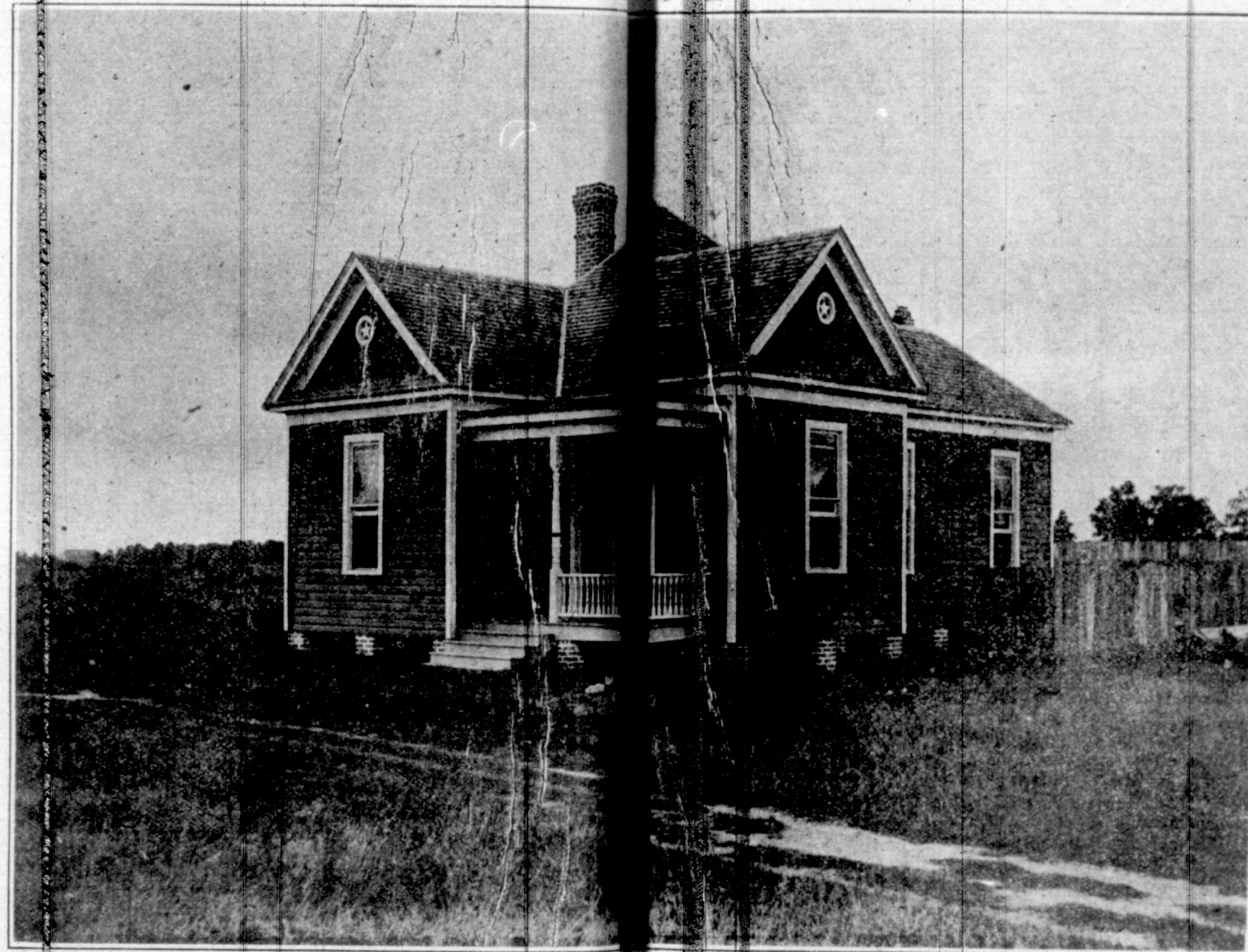
The First,  
Prime and  
Most Important  
Feature of any Company.

OUR Board of Directors is composed of the best and most influential business men in this State, which is a guarantee of fair treatment and honest methods. Read a list of them and be convinced.

We are chartered under the laws of Mississippi, approved by the Governor and Attorney-General and licensed to loan money on Real Estate throughout the entire State.

WE ARE INCORPORATED WITH A  
\$100,000 CAPITAL STOCK.

We are a member of the Board of Trade and Cotton Exchange of this city.



## PROPERTY WILL PAY FOR ITSELF

Suppose you receive a five hundred (\$500.00) dollar loan on your contracts after you have paid the company sixty (\$60.00) dollars in dues. A house costing five hundred (\$500.00) dollars will rent for ten (\$10.00) dollars a month. In nine years you will collect rent to the amount of \$1,080 00

Total cost of principal and interest to finish paying loan 675 00

The rents have paid for your property and put in your pocket 405 00

Your property should have a minimum net value of 500 00

The sixty (\$60.00) dollars paid on your contract has earned 905 00

Deducting your \$60.00 dues and \$5.00 advance payment 65 00

Leaves you a net earning of 840 00

If you had not taken up this offer, would you own the house? 500 00

Then you have certainly lost a total of 1,340.00

CAN YOU AFFORD TO LOSE THE ABOVE

**\$1,340.00?**

WHICH IS YOUR CHOICE?

To squander your money and spend it in house rent receipts, or invest it in

**YOUR OWN HOME.**

The above House Cost \$1,000 and being paid for at the rate of \$12.50 per month, including interest. Could be rented for less than \$18 per month.

WE SOLICIT RESPONSE.

# JACKSON LOAN AND TRUST CO.,

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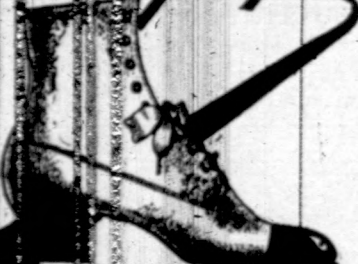
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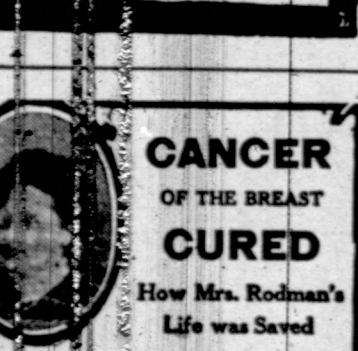
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OF THE BREAST  
**CURED**  
How Mrs. Rodman's  
Life was Saved  
ROCKINGTON, N. J., Nov. 11, '06.  
I am writing to testify to the curative  
power of Dr. L. T. Leach's treatment of  
cancer of the breast. I was afflicted with two can-  
cers of the breast, and after a persistent and  
fruitless search, I finally met Dr. L. T. Leach, who  
cured me. My breast is entirely healed up  
and I am now a healthy woman. Let me thank you  
for the interest you have taken in me. Though I  
cannot express my feelings in words, my sincere  
thanks are a true kind of words. I thank  
you for giving me the knowledge to  
escape a painful death.

Address, Dr. L. T. LEACH,  
Dept. 101, BOSTON, MASS.

## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

(Direct all communications for this  
department to Clinton, Miss.)

WOMAN'S CENTRAL COMMITTEE  
Mrs. J. A. Hackett, President, Meri-  
dian; Mrs. W. R. Woods, Secretary,  
Meridian.

Open our eyes, thou Son of Light  
and gladness,  
That we may see that glorious  
world of Thine!  
It shines for us in rain, while  
drooping sadness  
Enfolds us here like mist, come  
power benign,  
Touch our chilled hearts with  
vernal smile.  
Our wintry course do Thou be-  
guile,  
Nor by the wayside ruins let us  
mourn,  
Who have the eternal towers  
for our appointed home.  
—J. Keble.

Our Subjects of Study For March  
Cuba, Isle of Pines—  
Panama.

We turn our eyes this month to  
the lovely Island, so fragrant  
with the odor of flowers, joyous  
with the singing of birds, luxu-  
riant with growth of rich fruits  
and vegetables, the haven of the  
weary invalid, longing for per-  
petual sunshine and balmy  
breezes of Cuba. Columbus  
wrote, "It is the most beautiful  
land that eyes ever beheld; a  
country of such marvelous  
beauty that it surpasses all oth-  
ers in charms and graces, as the  
day doth the night in luster."

One of our missionaries to  
Cuba, Rev. C. D. Daniels, enthu-  
siastically echoes Columbus' words.  
Thus, in a material  
sense, "Every prospect pleases"  
and man's wickedness and super-  
stition make the only blot on the  
fair canvass. The Home Board  
has for many years been charged  
with the great work of preach-  
ing a pure gospel to the inhabi-  
tants of Cuba, when Roman  
Catholicism had held sway for  
hundreds of years. The work  
was considered one of the most  
promising fields of those fostered  
by the Southern Baptist Con-  
vention, but it suffered a paralysis  
when the war of 1895 broke out.  
Since the intervention of the  
United States and the consequent  
declaration of peace and relig-  
ious liberty, the Home Board  
has resumed vigorous work.

Let us hear from one of the  
workers at Havana, Rev. M. N.  
McCall. He speaks of baptisms  
at almost every service, for a  
month, of enlarged congrega-  
tions, of great improvements in  
the Jane Theatre, by which it  
has been made to look like a  
veritable church building, at-  
tracting many to it—first, to wit-  
ness the changes, and then to  
hear the message of the  
preacher. Several bright young  
men are desiring to study for the

ministry. A flourishing school  
has been opened in one of the  
apartments of the Jane building.  
Mr. McCall thinks the pros-  
pects were never brighter in  
Havana.

Matanzas is almost a rival of  
Havana in beauty and import-  
ance. Here Brother Cova is pas-  
tor, and is assisted in mission  
work by his daughter, Miss  
Rura Cora, who received her edu-  
cation at Marion, Ala. The  
father and daughter are native  
Cubans. Cienfuegos is the third  
city in point of population in  
Cuba, and here Rev. M. M. Cale-  
go, a native Cuban, is pastor,  
and is doing a good work. Col-  
umbus-Colon is the city for  
which we have been asked to  
build a chapel and much of the  
amount needed has been paid.

The Isle of Pines, just south  
of Western Cuba, a resort of  
many Americans, on account of  
its great beauty, is also one of  
our mission stations. Rev. Mr.  
Dedrick is in charge of the  
work.

Our Southern Baptist conven-  
tion has established a mission  
on the Isthmus of Panama, where  
there are five preaching stations  
chiefly for the benefit of the peo-  
ple at work on the great canal.

The Week of Prayer for Home  
Missions.

Home Missions stand to For-  
eign Missions in the relation of  
source and supply.  
Last year the Societies of the  
Woman's Missionary Union con-  
tributed in cash \$62,719.70 to  
Foreign Missions, \$37,391.52 to  
Home Missions. If the gift was  
not large enough to Foreign Mis-  
sions, and we are all agreed that  
in view of the need it was not,  
what shall we say of the gift to  
Home Missions.

In the Moravian, the most lib-  
eral of all churches towards For-  
eign Missions, we have the phe-  
nomenon of a church, which, hav-  
ing neglected the source, has  
now a larger membership abroad  
than at home. Had Home and  
Foreign Work gone hand in  
hand, this branch of the church  
would now have one of the chief  
evangelizing factors of the  
world. Devoted as they are,  
however, they have limited their  
Foreign Work by the limits of  
the Home church.

"Never," says Mr. Richard H.  
Emory, editor of the Manufac-  
turers' Record, "Never, I believe,  
has the Almighty placed any  
other denomination in such a po-  
sition of influence, of power for  
good in any other country, or  
section." To build up the 5,000-  
000 Southerners who are now  
Baptists or under Baptist influ-  
ence into strong Missionary Bap-  
tists, imbued with a holy passion  
for the universal reign of Christ  
is an undertaking at once so vast  
and so glorious that no effort, no  
offering we can make towards it  
can be too great.

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IS READY  
Has all the good features of previous  
models and a new frictionless escapement  
that suits the requirements of  
any operator and does not re-  
quire change of adjustment for speed,  
regular work, with many other im-  
provements and features that  
please the operator and owner alike  
in producing more and better work.  
You ought to use a

## Fay-Sholes Typewriter

It is simple, easy to understand and  
operate, light running, a powerful  
manifold; makes but little noise;  
does nice clear-cut work; the ac-  
tion never tires; there are no gears,  
rods or bearings to keep clean, so  
the hands, or spoil the work.  
The Fay-Sholes has an "o-  
less" carriage. Every Fay-Sholes  
Typewriter is handsomely finished  
black and gold, is durable and fully  
guaranteed.

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as part pay.  
Send your  
name and  
address for  
new catalog  
and sample  
of two-  
color  
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of are sent upon application, but you need not  
pay we run all risks, if you are not satisfied  
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day. Write for free skirt samples

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**BELLS.**  
The Home Board is devoted to  
this task. Before it stretch un-  
limited opportunities and possi-  
bilities. In cities, towns, on  
mountains and prairie, at the  
piers, among the immigrants, in  
southeast and southwest, in Cuba  
and Panama, results are only  
limited by means, the size of the  
harvest only conditioned by the  
numbers of reapers.  
The Week of Prayer and  
Thank-Offerings for Home Mis-  
sions has again been appointed  
for the third week in March.  
Programs for W. M. S. and Sun-  
beams and Offering envelopes  
have again been arranged and  
are to be had on application to  
the State Central Committees.  
All that remains to make this  
occasion what it should be is the  
larger thought of the need of  
the consequent larger gift. Do  
not be satisfied if your society  
alone observes this week. Dr.  
Gray appeals to the pastors to  
enlist the entire church in this  
Offering. The Society may be a  
lever to lift all to a higher con-  
ception of "our duty to our-  
selves."

It is not too much to ask that  
each society fix for itself the  
standard—twice as much this  
year as last for Home Missions.  
FANNIE E. S. HECK,  
Pres. Woman's Missionary Union.

N. B.—For Programs and En-  
velopes, address your State Cen-  
tral Committee.  
From Shubata.  
Dear Record: As wife and I  
are on the field, I desire to say  
a word to the brethren about the  
work. When we arrived we were  
received with many tokens of  
love and good cheer. The breth-  
ren put us into one of the most  
convenient homes (which is hard  
by the church, and the day we  
got into the house there came  
Deacon Patton's wagon laden  
with good things too numerous to  
mention and put them into the  
store room and drove off. They  
did not say so, but the pastor and  
his wife are using them with  
grateful hearts. Yesterday was  
our first day and it was a good  
one, good attendance in Sunday  
school, congregation at both  
hours good, and the services were  
intensely spiritual, especially at  
night, when at least fifty stood  
up, covenanting to co-operate  
with the pastor, and to give their  
best efforts to the Master's work.  
Oh, how it did make the heart of  
the pastor leap with gratitude to  
the Master as he saw the blessed  
Spirit move the hearts of his chil-  
dren to him and to his work.  
We are planning to build a pas-  
tor's home at once, also we are  
organizing the forces for an up-  
ward move in the cause of mis-  
sions. Will those who read these  
lines pray that the Lord will give  
us great success, that His name  
be glorified.  
Yours in His Name,  
J. J. WALKER.

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Brown's Magic Liniment; how wonderful it is; that when it is poured on  
a piece of cloth and pressed closely to the place where the pain exists the  
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rubbing. You simply smother your hands and the liniment penetrates to the  
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cures the nerves, produces warmth, and starts up the circulation.  
We know it does all these things—Are we wrong? No. Write to  
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Its Plan, J. J. Price, 35c per 100  
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### The Home.

God doth not need  
Either man's works or His own gifts;  
Who best bear His mild yoke,  
they serve Him best;  
His state is kingly; thousands at  
His bidding speed,  
And past o'er land and ocean  
without rest;  
They also serve who only stand  
and wait.

—J. Milton.

### Cheer in the Home Circle.

Just as much as a home needs fresh air and sunshine to make it cheerful and healthful, does it need fresh thoughts and bright conversation to make its family cheery and wholesome. Nearly every household has some member or members who can go out but little—the busy mother, the invalid, the aged grandparent—and these are in great measure dependent upon others for the atmosphere of the outside world.

Do you ever think how much you might add to the cheer and enjoyment of the home circle by treasuring and recounting the odd, funny, pathetic or interesting little happenings of any sort that cross your path each day? In the street, in the car, wherever you are at work or study, in what you see, or in the chat of acquaintances, these varied bits of life come to you, and if you will but form the habit of remembering them and learn the art of telling them your presence will sweeten and gladden the whole life of the home.

Such gleanings are not mere trifles. The hearty laugh, the act of heroism, the little glimpses in other lives, all have their mission and bear many a message of hope and encouragement of which the messenger is not conscious.—The Lutheran.

### Who Was to Blame?

A baker living in a village not far from Quebec bought the butter he used from a neighboring farmer.

One day he became suspicious that the butter was not of the right weight, and therefore decided to satisfy himself as to whether the farmer was honest or not. For several days he weighed the butter, and then found that the rolls of butter which the farmer brought were gradually diminishing in weight. This angered him so that he had the farmer arrested for fraudulent dealing.

"I presume you have scales?" the judge said inquiringly.

"Yes, of course, your honor."

"And weights, too, I presume?"

"No, sir."

"How, then, do you manage to weigh the butter which you sell?"

"That's easily explained, your honor," said the farmer. "When the baker commenced buying his

butter of me I thought I'd get my bread of him and it's the one-pound loaf I've been using as a weight for the butter I sell. If the weight of the butter is wrong he has himself to blame."—Christian Youth.

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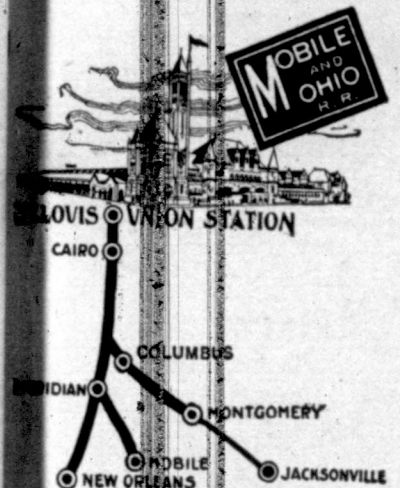
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### The Youth's World (weekly)

Mary Jeannette Rawson, Editor. Owing to the fact that the title, Boys and Girls, has led many to think that this was merely a children's paper, we have changed the title, Boys and Girls, hitherto used, to The Youth's World.

The paper is advanced in grade and enlarged to size of page of Young People, with which it will compare in general style, with new type throughout, and equally fine original illustrations by our best artists.

In addition to the usual short stories it will have several illustrated serial stories not to exceed four or five chapters in length. Short stories will be furnished by Eleanor Root, Hjort Valdemir, Profs. John W. and James Buckham, Mrs. Elizabeth Preston Allen, Kate W. Hamilton, and many others.

There will also be historical sketches, travel talks, twilight talks, and little science notes. The puzzle department, hitherto maintained in Young People, will be transferred to The Youth's World, and will be of special interest.

The Youth's World will thus be a very large four-page paper, with frequent eight-page issues, beautifully illustrated, and filled with stories and articles adapted to interest and help the youth of our homes, churches, and Sunday-schools.

On account of the increase in size the price of The Youth's World will be slightly increased over that of Boys and Girls. Single copies will be 30 cents per year, or 8 cents per quarter. In clubs of five or more the price will be 25 cents per copy per year; 6 1-2 cents per copy per quarter.

The fifty-ninth session of the Congress of the United States closed on the 4th inst., shortly after noon. It certainly set a new gauge in its record for large appropriations and far-reaching legislation.

### None Better.

Cherokee, Ala., Oct. 18th, 1906.

Tennessee Valley Fertilizer Co., Florence, Ala.,

Gentlemen:—

I wish to say in behalf of your fertilizer that it is all right. I used 2 or 3 tons this year through your agent here and it has paid me well. I will use more next year. I can say to those who want fertilizer that they can't do better anywhere.

With best wishes to your business, I am

Respectfully,

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## Don't Be a Soap-Slave!

Do you know that it's soap that piles up your household labors—doubles your duties?

Not because of what it does, but because of what it doesn't do. For, with soap alone, home-purity depends on your efforts, and not upon its meager help.

Mere soap is so powerless—so totally unnecessary—for household use, that it is a wonder any thinking woman will continue to be pestered by it.

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is soap "with its working clothes on"—good, honest, vegetable-oil soap, ground fine and blended with other purifying materials—a smooth golden powder that vigorously and thoroughly cleanses, without taxing your strength, and with no injury to garments or fine woodwork.

No soap, borax, soda, ammonia, naphtha, kerosene or other foreign ingredient needed with GOLD DUST

Gold Dust dissolves quickly in hot or cold, hard or soft water—becomes "liquid muscle," rich, cleansing, purifying suds, almost in an instant.

For washing clothes and dishes, scrubbing floors, cleaning woodwork, oil cloth, silverware and tinware, polishing brass-work, cleaning bath room pipes, refrigerators, etc., softening hard water and making the finest soft soap.

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"Let the GOLD DUST Twins do your work!"



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with our Fertilizers because they are High Grade and will

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GRIP-IT cures ordinary colds in 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your

colds until catarrh has attacked you, you have a malady worse than a cancer; and you need **PORTER'S CA-TARRH-O.**

The sufferer, in the first stages of catarrh, can secure a first state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by **PORTER'S CA-TARRH-O.**

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics. It is simply antiseptic and curative. Price 50 cts. Send stamp if not kept by your dealer. **PORTER'S CA-TARRH-O.** Paris, Tenn.

## Women, Why Suffer?

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## \$100 RUPTURE CURE FOR \$6.00

The following unsolicited letter, which speaks for itself, has been received by F. Buchstein Co., 649 First Ave., So. 1st, Minneapolis, makers of the famous Radical Cure Truss. (They are not like others), which is sent on free trial to every man writing for it.

Gentlemen:—Two years ago I purchased your Radical Cure Truss, paying the small sum of \$6.00. You or anybody else cannot say it now for \$100.00, altho I am not wearing it, as I am completely cured. I must say you are the only best truss firm I have ever dealt with. Your truss is exactly what you claim—it is easy and comfortable. A God's Blessing to every sufferer. I accept your thanks for the cure. Shall continue to tell every suffering man about my wonderful cure. **FRED REUTER.**  
Mandan City, Mich.

## Opportunity to Impress Baptist Principles.

Readers of The Baptist Record should know that on Baptist Day, May 23, more representative Baptists will gather at the Jamestown Exposition, on the occasion of the "Baptist Convention of North America," than ever assembled in one place before. They will come down the Potomac from the Northern Assemblies at Washington, and down the James from the Southern Baptist Convention at Richmond, and meet beside the historic waters of Hampton Roads.

The local committee is busy erecting the "Roger Williams Memorial" building (on the faith that the denomination will help pay for it) and in which will be gathered objects, relics, documents, pictures, papers, books and busts showing thrilling phases of Baptist history, and the contributions Baptists have made to the civic, educational and religious life of the Republic.

This building, and the great exhibit, costing about \$8,000, can only be made possible by small contributions from many churches and individuals throughout America. For every one dollar sent in a certificate of stock, a beautiful souvenir, will be returned if requested.

From this building thousands of pages of literature, briefly stating Baptist principles, will be distributed freely among the millions of visitors. Whoever will help a little in this great work must act at once. The time is short. Let pastors tell the people.

**REV. R. B. GARRETT,**  
Chairman, Portsmouth, Va.  
**REV. E. E. DUDLEY,**  
Financial Manager, Norfolk, Va.  
**GEO. A. SCHIMELZ,**  
Treasurer, Newport News, Va.

Tobacco is a rapidly growing and heavy feeding plant. In fact, tobacco requires more

## Potash

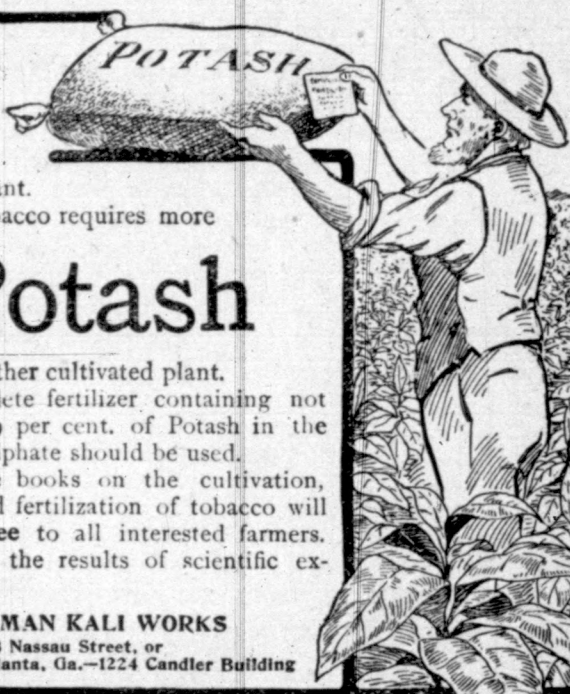
than any other cultivated plant.

A complete fertilizer containing not less than 9 per cent. of Potash in the form of sulphate should be used.

Valuable books on the cultivation, growth and fertilization of tobacco will be sent free to all interested farmers. They give the results of scientific experiments.

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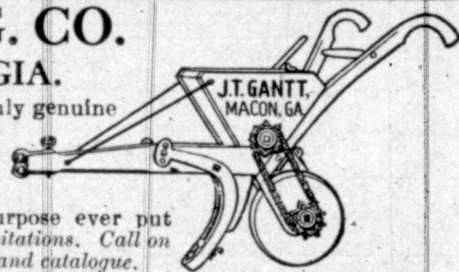
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